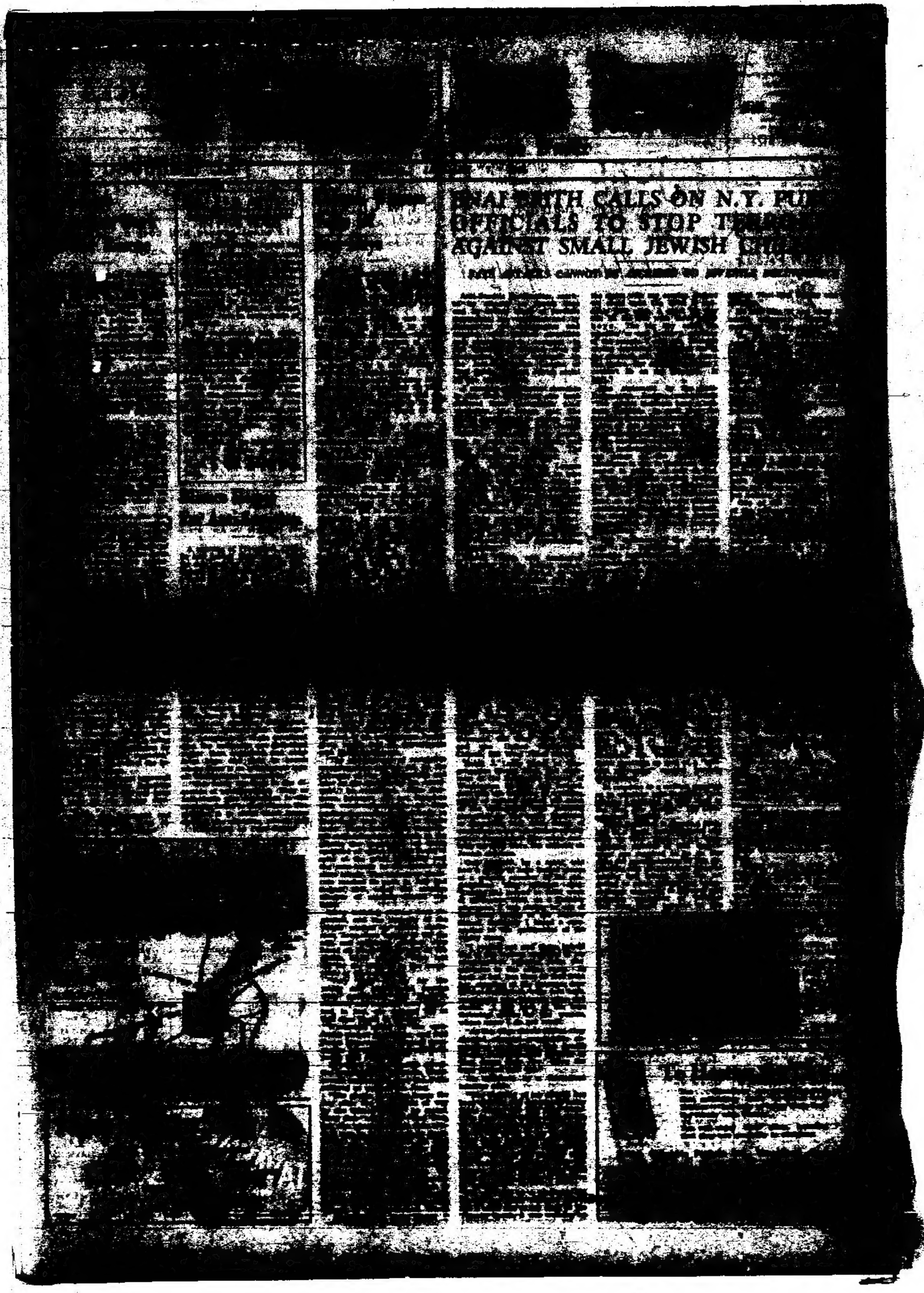

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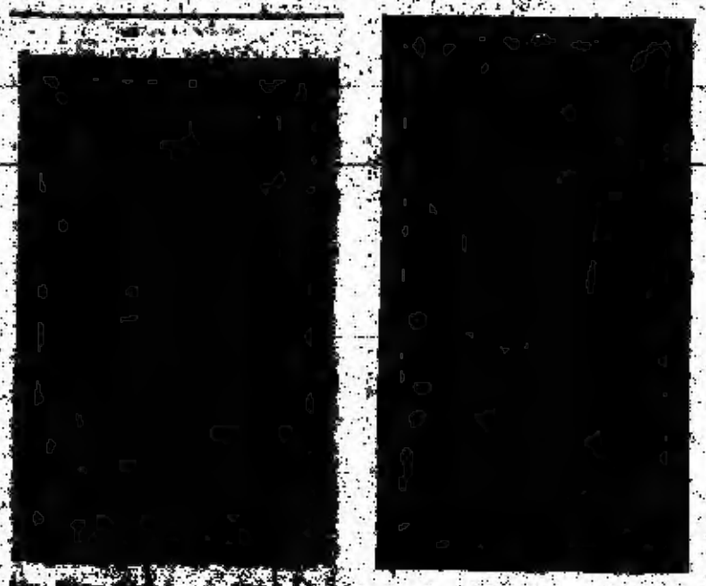
Social Notes—Montreal



At THE SERVICE MEN'S CENTRE

NOTICE

The Canadian Jewish Review is interested in receiving parents' and child photographs, especially those of fathers and sons of all ages. They should be head-and-shoulders pictures, photographed clearly and well.

CLASS IN COOKERY

THREE DARK FRUIT CAKE

1 lb. [illegible]	3½ cups sifted all purpose flour
[illegible] sugar	2 tsp. baking powder
½ cup honey	1 tsp. baking soda
2 eggs	1 tsp. cinnamon
½ cup nut meats cut up	½ tsp. cloves
½ cup [illegible] cut up	½ tsp. allspice

Bring raisins, sugar and water to boil and allow to boil for five minutes. Add butter and set aside to cool; mix dry ingredients together then add nuts and peel to flour mixture; beat eggs with rotary beater until fluffy and add to cooled raisin mixture, then add this mixture to the dry ingredients and mix well together. Pour into a spring tube pan, if you have one, which has been well greased and lined with wax paper. If ordinary tube pan is used be sure to use heavy wax paper to prevent sticking. Bake in moderate oven, about 350 degrees for 1½ hours.

Miss Shirley Epstein,
5539 Côte St. Luc Road, Montreal.

STEAK MAIN DISH

two pounds steak	four potatoes
two large onions	four carrots
one tablespoon fat	one tin peas
salt and pepper to taste	four cups water

one-quarter cup flour

Heat fat in large pan until melted. Add onions, chopped. Cut up meat which has been cut into small pieces. Simmer until a light brown, and add flour and water. Cook slowly until meat is tender. Add diced carrots and potatoes to the meat and cook for twenty minutes longer.

Mrs. A. Abbs,
101 Grange Avenue, Toronto.

Recipes for economical, time-saving, nourishing dishes are needed. Please send!

BIRTHS

BAR-MITZVAHS

DEATHS

[redacted]

Standing, from left to right: Mr. and Mrs. L. Brody, brother-in-law and sister of the bride; Leading Aircraftsman M. Zigler and Mrs. Zigler, formerly Miss Lillian Teacher; Mr. and Mrs. S. Teacher, 84 Hilldale Avenue West, Toronto, parents of the bride. Seated are Misses Hettie and Diana Teacher, sisters of the bride.
—Famous Studio

In The Valley Of Death

By Shalom Asch

A clipping from a newspaper on my desk disturbs my peace of mind, keeps me from doing my daily work. It demands action of some kind. I do not know what to do about it, except write this article.

The clipping is about a proclamation issued from underground sources in Warsaw and concerns the mass murders of the Jewish population in Poland which Hitler and his Nazi troops have undertaken in order to exterminate the Jewish people of Europe.

I will not repeat the cruel details of the mass slaughter which this proclamation describes. It is not an easy job to murder a population of 2,000,000 in a short time. Approximately 10,000 people are killed daily in Warsaw alone by different means; the cruelest and most inhuman instruments, which only the black satanic spirit of Hitlerism can invent, are employed.

Sometimes I wonder who is to be more pitied, the victims or the murderers. Innocent men, women and children, most of whom are deeply religious, believe that they see the light of salvation in their martyr death. I imagine that it is not very difficult for them to exchange their miserable existence under Hitlerism for their spiritual lives in the next world. On the other hand, their murderers (if among them there still are some who possess human feelings) must see the sign of Cain which will be branded upon them. The soap which they make of human fats will not be able to cleanse them.

There is one sentence in the proclamation which is characteristic: "Catholics dying with the name of Christ and the Holy Mother on their lips, together with orthodox Jews calling their last prayer, 'Hear O Israel' . . . ". I do not believe that since Nero these two calls have been mingled together in one arena of martyrdom. As in Rome in the early times of Christianity there were many Jews among the Christians who perished before Nero's beasts, so today there are many Christians among the Jews who are being killed by the Nazis. It is not the Polish Jews alone whom Hitler has undertaken to exterminate but the entire Jewry of Europe, regardless of confession to Judaism or Christianity. If the person is considered "non-Aryan" it is enough.

The ghettos of Poland have become a dumping ground and a clearing house for all Jewry in the Europe which is dominated by the Nazis. The Jews of Western Europe, who were used to cultural surroundings and enjoyed the sympathy and understanding of their suffering neighbors, are torn away from their homes. In going through the inhuman process of transportation in sealed, unventilated, limed freight cars, which are death traps to Poland the victims receive the treatment of cattle. Those that survive become as human waste to be thrown into mass-slaughter houses which the Nazis have created for all Jews.

These houses of death consist of gas chambers and blood-poisoning stations which are established in the outlying countryside, where steam shovels prepare community graves for the victims. Regardless of origin, age or sex, all are being killed. Caravans of death are driven daily from the concentration centers near the Warsaw Jewish Hospital to the abattoirs in the countryside. The population of the Warsaw ghetto, into which 500,000 Jews were driven, was reduced last September to 120,000, and in October to only 40,000, as proved by the number of food cards issued. Those remaining are the strongest; they have not been killed yet because they are being used as slave labor.

The ghetto of Lublin, which was organized for the concentration of Jews from the outlying districts, was also populated with Jews from Germany. This ghetto was ordered to exist owing to the liquidation of all inhabitants. Many famous Jewish towns and places in Poland and in the occupied areas of Soviet Russia, where Jews have lived for many generations, are now proudly proclaimed by the German press as "Judenrein."

It is useless to try to describe the destruction of 2,000,000 human souls. Every soul has its own destiny and its individual tragedy, and so many murders make so many tragedies.

I want to outline for you the annihilation of three Jewish institutions which I visited. I had the honor of knowing their founders and staff, whom I highly esteemed.

About forty years ago a young Jewish physician started to devote himself to the care of homeless children in Warsaw. He began by taking some children out of the streets to the countryside in Summer months. He became so fascinated with the children that he started to write about their daily life and grew to be one of the most talented and best-known Polish writers. His name was Dr. Janush Korchak. His work was popular in Warsaw and he was helped in establishing one of the best orphanages in Poland.

This gifted man, who would have become a writer with an international reputation devoted his entire life to the children under his care. These homeless waifs became his only family. His devotion and humanistic work were appreciated by every one, and the Polish Government bestowed upon him one of its decorations. He was respected and loved by everybody. One day his institution was surrounded by the Nazis, and all the children were taken to the concentration center near the Warsaw Hospital. The orphans were to be sent to the slaughter house. Dr. Korchak was at the head of his staff and children. The Nazi authorities told him: "You can go home, we don't want you." He replied: "My place is with my children." He was murdered with his family of orphans and the staff.

Many years ago Jewish workmen in Warsaw organized a sanatorium for consumptive children in Otwock, a suburb of Warsaw. This institution was named in honor of one of their beloved leaders, Modern, a man who died in this country. This institution was supported by the poorest of the poor and also received aid from Jewish workmen in America. It was the first sanatorium of its kind in Poland, and became a model of efficiency through the devotion and love which the supporters and staff gave to it. The government of Warsaw recognized the importance of the humanitarian work done by it and gave it help, also using its system as a model for other institutions in other cities. Last August the sanatorium ceased to exist. Nazi bandits surrounded it and gave the members of the staff an opportunity to leave before its destruction. Not a member left the 300 ill children, and all perished together.

Several years ago I delivered a lecture in Warsaw on a religious theme. After the lecture I received a letter from a young girl which moved me by its deep religious note and clear simple sentences. With all its naivete, I could feel the deep well of faith from which this soul was drinking. The letterhead showed that the girl was a member of a religious educational institution for young Jewish girls called "The Daughters of the House of Jacob." I became interested in this school and met the founders and directors.

This establishment was formed for the purpose of bringing up a generation of Jewish women who would re-establish all the moral values, the ethical richness and the sanctity of family life which is responsible for the survival of the Jewish people. This was an institution which helped purify souls for the service of God by sanctioning family life. It was a real sisterhood; daughters from both wealthy and poor orthodox Jewish families were united in their daily life without any distinction. They were educated by pious teachers in the tradition and awe of God.

When the Nazis closed up the Jewish people in ghettos the students and teachers left and hid themselves in obscure quarters in order not to draw attention to themselves. The Nazi hordes found them and regardless of their racial theory planned to make these daughters of Jacob a prey to their bestial instincts. The daughters followed in the steps of their ancestors, as was expected of them. A letter has survived and after many months has reached this country. I am quoting an extract of this letter as published in The New York Times of last Jan. 8:

Aug. 11,1942.

Dear Friend Mr. X in New York:

* * * Yesterday and the day before we were given hot baths and we were told that German soldiers would come tonight to visit us. We yesterday swore to ourselves that we shall die together. Yesterday one sent us to a big house with bright rooms and nice baths. The Germans do not know that our last bath is our purification before death. Today everything was taken away from us, and we were each given one nightgown. All of us have poison. When the soldiers come we shall drink it. Today we are together and all day we are saying our last confessions. We have no fear. We thank you, good friends, for everything. We have one request: Say Kaddish for us.

Your ninety-three children. Soon we shall be with Mother Sarah.

No further word has been received from teacher or pupils.

When I think of the state to which Hitler has brought humanity I am disturbed by one thought: After all, Hitler belongs to the human race, and so do the other Nazis. They were accepted as a part of us, I dare say a part of the system in which we are living. They are not a cause, they are the results of our behavior, of our psychology.

With all our teachings, with all the religious and moral values which we have acquired through our faith and through our reason, we are still bound to the roots of bestial destiny. When I analyze our failures I cannot see any reason for them except the hatred which lives with us. We are all a part of the hatred of one toward another and this hatred has accumulated and has burst out into the titanic forces of our days.

Never would Hitler have dared to select one people for annihilation had not the road been prepared for him by all kinds and degrees of anti-Semitism. A person's constitutional rights are secure only when his social standing in a community is secure. If a people is singled out for hatred, as a group, of the fact of just belonging to this group is considered enough to count as a crime, that people loses, in the eyes of its persecutors, the dignity and mysticism of a human being. Then justice is warped and animal instincts are brought forth.

It is a fact that all who have prepared this ground of hatred toward the Jews and other races are exactly as responsible for the bestial slaughter of the Jews in Poland, and others, as Hitler and his clique. Even if today they are as guilty as the Nazis. Hitler only gathers the fruit of their well-planted seed.

This article is from the New York Times Magazine.

BLAMES HOMES FOR ANTI-SEMITISM

(Continued from Page One)

clubs. That is what we intend to do."

Mr. Johnson, who has just returned from Chicago after studying similar outbreaks there, said he did not believe the problem could be solved by mass meetings or promotional campaigns, but that lines of understanding must be constructed on a long-range basis.

"It takes a long time to do it, but it's the only way," he said. "Our strategy is that this is not a problem for the Jews alone, but a problem for groups of all convictions."

The Anti-Defamation League, which issued a list of statements and affidavits detailing anti-Semitic incidents in Washington Heights, announced it was extending its investigations to sections of Brooklyn, Queens and the Bronx.

Arnold Forster, league investigator, said reports of additional incidents were coming into league headquarters.

Mayor La Guardia, when asked if any special measures were in view as a result of the disclosure of anti-Semitic activities, said the matter "has had special police attention for some time." He also declared that "many of the cases reported are not of recent occurrence."

Referring to the Anti-Defamation League's study, Mayor La Guardia said: "This is a compilation of various acts and goes over a period of time. I want to renew my appeal to citizens to take an interest in the City Patrol Corps so we can watch problem areas under proper governmental instrumentality."

District Attorney Frank S. Hogan said his office was interested in Washington Heights and "other neighborhoods where intolerance is prevalent."

"I can and will order prompt, vigorous prosecution just as fast as the evidence is submitted," he said. "We have been interested for a long time in cases of assault and malicious mischief not only involving the Jews, but also the Negroes."

Leonard E. Goldfitch, acting secretary of the National Committee to Combat Anti-Semitism, said that the new incidents reported would spur his group's efforts for the enactment of national legislation against anti-Semitism.

NOTICE

The Canadian Jewish Review is interested in receiving parent-and-child photographs, especially those of fathers and sons of all ages. They should be head-and-shoulders pictures, photographed simply and well.

Credo Of Houston Temple Causes Stir

Congregation Beth Israel, of Houston, Texas, largest Reform Jewish congregation in the South, enters the new year divided over a credo adopted by vote, defining the mission of Israel "to witness to the unity of God," declaring that Jews form neither nation, nationality nor race but a religious community, and barring observers of the Jewish dietary laws and Zionists from voting membership.

The credo, adopted November 24, 1943, by a vote of 539 to 168, looks in other tenets to the coming of a messianic age but not of a personal messiah, accepts as binding the moral laws of Mosiac and prophetic teaching but rejects laws regulating diet, priestly purity, dress, etc., recognizes the religious equality of men and women, and urges cultivation of the Hebrew language but rejects it as the language of prayer.

Among the advocates of the credo are Dr. Hyman Judah Schachtel, former rabbi of the West End Synagogue, New York, recently appointed rabbi of the congregation, and Leopold Meyer, its president. Opponents charge that the action was inspired by "ambition for power, in the interest of social and 'big money' groups" and "fear that, if Palestine is restored, Jews here will be told to go where they belong."

Morgenthau Son Marries In Civil Ceremony

Miss Martha Pattridge, daughter of Mr. and Mrs. Russell J. Pattridge, of 1104 West Lake Harriet Boulevard, Minneapolis, was married to Lieutenant Robert Morris Morgenthau, U. S. N. R., son of Secretary of the Treasury Henry Morgenthau Jr. and Mrs. Morgenthau. The ceremony was performed by the bridegroom's maternal great-uncle, Chief Judge Irving Lehman, of the Court of Appeals, at the latter's home, 119 East Seventy-first Street, New York.

Mrs. Franklin D. Roosevelt, long a friend of the Morgenthau family, was in the small company present in addition to the immediate families of the bride and bridegroom and a few of their young friends.

The bride was given in marriage by her father. Miss Joan Morgenthau, sister of the bridegroom, was maid of honor, and Miss Betty King, of Washington and Minneapolis, was bridesmaid. Second Lieutenant Henry Morgenthau 3d, U. S. A., was his brother's best man.

The bride wore a white satin gown made with a yoke of marquisette. Her tulle veil was fastened to a coronet of orange blossoms, and she carried white camellias and white sweet peas. Miss Morgenthau wore a royal blue crepe gown and Miss King's gown was of beige crepe. Both had corsages of pink camellias.

The former Miss Pattridge attended Northrop Collegiate School and received the B.A. degree from Smith College in 1941. She is a member of the Junior League of Minneapolis, and for eighteen months has been with the British Ministry of Supply and Information in Washington.

Mrs. Pattridge is the former Miss Hazel Gates, of Burlington, Vt. Mr. Pattridge is president of the Miller Publishing Company, publishers of "The Northwestern Miller," "The American Baker" and "Feedstuffs," trade publications.

Lieutenant Morgenthau attended Deerfield Academy and was graduated in 1941 from Amherst College, where he was elected to Phi Beta Kappa and Alpha Delta Phi. His grandfather, Henry Morgenthau, Sr., is the former Ambassador of the United States to Turkey.

The bridegroom has been in the service since the beginning of the war. A wedding trip will be postponed until he is granted leave. The couple have known each other for several years.

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F. F. Cohen, *Editor*. Rabbi H. J. Stern, *Contributing Editor*. George W. Cohen, *Manager*.

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius

JANUARY 7, 1944 VOL. XXVI, NO. 14

Commentaries

By Dr. Harry J. Stern, Rabbi

The Forgotten Ally

Are Jews Great Britain's forgotten ally? Pierre Van Paassen is of that conviction.

Who is Van Paassen? He is one of the world's leading correspondents. He is a Christian who certainly knows the theory of Christianity and through study of comparative religion understands well and advocates passionately the cause of prophetic religion which is righteousness. We remember Van Paassen for his previous splendid works such as "Days Of Our Years," "The Time Is Now," and "This Day Alone." In all these books Van Paassen has dealt with the engaging, vexing problems, international, in particular, of our contemporary world.

In "The Forgotten Ally", the author deals with the Jewish tragedy and the Palestine question. He stresses that Palestine be not treated as an incident but as a major issue facing the United Nations. He deplores the general indifference with which the world has treated the Jewish tragedy and that for the most part the democratic world through its spokesmen has offered the suffering Jew saccharine, meaningless phrases of sympathy and condolence in the face of two million Jews already put to merciless death by the Nazi beasts.

Who can deny that vexing problems do face the United Nations right now especially in the traditional areas of colonization? Palestine now, therefore, is by no means an inspiring sight because of the political implication involved.

In the very first chapter, the author tells us something of his own biography. He was born in Holland of a family closely identified with organized religion. There were preachers of the church on both sides of the family. In fact, Van Paassen, after settling in Canada with his parents, studied for the ministry. During the world war he served in the Canadian army. After that he became associated with the Toronto Globe. Soon, as foreign correspondent, he found himself in Paris; later he thus was invited to tour Poland, Hungary, and Roumania. In these travels he learned the appalling misery of Eastern European Jewry. Christmas 1931, Van Paassen revisited America just after he had talked with Hitler. Then Van Paassen, eager to defend the Jew to Hitler, the latter spat, we shall say Van Paassen: "You who are an Aryan Nordic-Teuton from the shores of the German ocean, why do you not see the menace of the Jew in western civilization?"

Because Van Paassen saw Hitler and heard him and saw the fire in his eyes, Van Paassen concluded there was no hope for the Jew in Germany. Thus on his revisit to America at a meeting in Temple Emanu-El, he prophetically warned that within ten years no Jew would be left in The Reich. He dared to suggest that Jews be evacuated from parts of Europe and directed to Palestine even as were the Greeks from Antoleo. Van Paassen was ridiculed and charged with being in the pay of the Zionists.

In the second chapter, Van Paassen deals with the history of the liberation of Palestine from Turkish rule; the exaggerated part played by Lawrence of Arabia and the general rivalries between Arab tribes, and their irreconcilability.

Chapter three of the volume is a most provocative essay. Here Britain's role in Palestine is microscopically examined. The author is convinced that Arab-Jewish irritation is primarily due to British muddling. The promises made by Britain to Jews and Arabs he maintains are not conflicting.

Palestine, through the Balfour Declaration in 1917, was only promised to the Jews. The Arab Federation promise never included Palestine. "Even after the issuance in November 1917 of the Balfour Declaration, which was by no means a secret document and which was universally interpreted at the time as containing Britain's pledge to shape political conditions in such a way that a Jewish commonwealth might come into existence in Palestine after the war, and of which Arabs were fully aware. Not a word of protest was voiced against the project by any Arabs in Palestine or outside." Van Paassen charges that agents of the British Colonial Office are responsible for having created friction between Jew and Arab who historically have enjoyed for centuries a tradition of great friendship.

Before the great return of Jews to Palestine after the war the land was a wilderness; the population poverty-stricken. The epic of Palestine's revival is due to Jewish love, initiative, and creativity.

The old type of British functionaries with their mission of imperialism could not endure the growth and rapid development of Palestinian Jewry and have opposed a Jewish majority in Palestine. The most fanatical of all has been Sir Ronald Storrs who at one time served as Governor of Jerusalem. Jews who come from the west to Palestine are not oriental submissives. They are a people who are dedicated to freedom; who believe in decent standards of living and in representative government. Colonial officials for the most part are not very much taken up with such.

Van Paassen believes that the disturbances in Palestine of 1919, 1929, and that of the years of 1936-39 could have been prevented. How is it that Jew and Arab dwelt in unity under Turkish rule? How is it that Jew and Arab were known for their collaboration since the days of Mohammed and now under British rule are supposedly in conflict?

When the infamous White Paper under the Chamberlain Government in 1939 was adopted, limiting Jewish immigration for the next five years, and after March 31, 1943, giving the Arab majority the right to decide as to permission to further Jewish immigration. That meant a death-blow to the Balfour Declaration and a betrayal of the pledge made to world Jewry. The White Paper was instituted to appease the Arabs who for the most part, were pro-Axis. The White Paper stands condemned even as the entire appeasement policy which began with the crucifixion of Czecho-Slovakia and which made possible the rise of Nazi gangsterism and in turn the present global tragedy.

We believe that the present agitation among men dedicated to justice to stop the White Paper and cancel it, indicates a reawakening of decency and conscience in the world. It is comforting to know of great Christian leaders in Britain, the United States, and Canada who have now come to the fore to support as a matter of Britain's honour the pledge made to the Jews that Palestine be reshaped as the national Jewish home, so that it may be kept in the letter and spirit of that great historic magna charta issued by Britain and affirmed by the rest of the nations of the civilized world.

The best kept secret of the war Van Paassen maintains is the contribution of Palestine Jewry to the war effort. The true, genuine ally of Britain in the Near East has been the Jew. In the darkest hour of Britain's history, when Rommel stood at the gates of Alexandria, only the Jews supported Britain and shared sacrificingly and wholeheartedly in support of the Allies. Jewish soldiers, volunteers by the thousands, stood side by side with Englishmen in defence of the British life-line of Empire. Palestine became the arsenal of democracy for the Near East. Jewish suicide task forces landed in Tobruk and helped capture the city as they had captured Bardia earlier. It was General Frederick Kisch, a Jew from Haifa, who organized and supervised the immense undertaking of Montgomery's supply in the battles of Egypt and on the 1300-mile trek through Lybia and Cyrenaica right to the gates of Bizerte where he was killed.

The Hebrew University placed all its research facilities to the cause of the war effort. The Palestinian Jews placed their lives, their wealth, their honour at the disposal of Great Britain. The least that Palestine Jewry expects in return is that the British Colonial Office discontinue its negative policy, yea, its destructive policy which for years it has been pursuing in regard to the building of the Jewish national home. In the British Eighth Army which turned the tide of war in the Near East, were thirty thousand Jewish volunteers and two hundred thousand Palestinian industrial workers and farmers.

Why has little been said of Jewish valour? Why so little of public recognition. Why the conspiracy of silence?

Surely Britain's reward for Jewish heroism and sacrifice can not be the White Paper? The England of Balfour, Smuts and Churchill is very much alive and will keep the sacred pledge to suffering and homeless Israel. British fair play and high sense of justice demand that Israel be not treated as the forgotten ally. The Jew must not be made the scapegoat of political machinations. A part of the solution to the peace of the world is that justice be meted out to the Jew. Britain stands before the bar of history, of God and humanity. The Holy Land remains for Jews a light in present deep darkness. Humanity is on the move. All peoples, great and small, are entitled to the four freedoms. Our world must be built on righteousness. The disinherited of the earth, Jew, Arab, Negro, white and yellow, must recognize their common humanity and responsibility toward one another.

Van Paassen is indeed a great champion of the Zionist cause and of course the Jewish cause. He writes in behalf of Jewish Palestine and is afire with a high sense of prophetic justice. Among non-Jews he is the best of interpreters and defenders of Eretz Israel. He may, in the heat of denunciations, be guilty here and there of exaggerations. But his central thesis is correct. Britain and the Allies of Britain have been following a policy of appeasement trying to satisfy a not too reliable Arab world, while Jewry, loyal and fighting in the cause of the United Nations, is being betrayed.

Britain's task is far from an easy one regarding the complexities of the Near East. America will have to enter the Near East field and help so that peace may come to Zion and through Zion for all mankind.

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

It would be hard to say when there has been such a to-do in the American Jewish newspapers and among institutions and leadership as there has been recently over the action of the Beth Israel Reform temple, of Houston, Texas, to bar from voting membership all believers in ritual slaughter of animals, in the dietary laws, and in the nationhood of the Jews and Palestine as the Jewish homeland. Eighty percent of the membership voted approval of the statement of these principles recommended by the board of directors, and the vote was six hundred and thirty-eight to one hundred and sixty-eight.

Between the time that the board of directors recommended the statement of principles and the general meeting which voted on it, leaders were willing to go to Houston from a great distance to keep the congregation from voting for it. Dr. Jonah B. Wise, of New York, one of the leading men in the Reform Rabbinate, wrote to the president of the congregation: "I would make a considerable sacrifice, even to the extent of coming to Houston despite my difficulties, to have you postpone adoption of this program. When I say 'postpone', I really mean prevent." Dr. Louis Finkelstein, distinguished head of the Jewish Theological Seminary, wrote to Rabbi Hyman J. Schachtel, new leader of the congregation, offering to go to Houston to dissuade the congregation from taking the proposed step. Dr. James G. Heller, a Zionist and a leader of the Central Conference of American Rabbis, wrote to the congregation: "It is an incredible performance. So far as I know, nothing like this has ever happened before in Jewish life and it is bound to have widespread and emphatic repercussions."

All the thanks these volunteer helpers got was the inclusion of censure in the resolution ratifying the statement of principles against the Central Conference of American Rabbis, the Union of American Hebrew Congregations and the Hebrew Union College for deviations from the spirit of Reform Judaism. Although the Houston congregation of Beth Israel seemed to be getting it left and right, its statement of principles had the support of the noted Dr. David Philipson, a past president of the Central Conference, and the dean of American Reform rabbis. It was Dr. Philipson who edited the autobiographical book, "Reminiscences", by Dr. Isaac M. Wise, whose native land was Bohemia and who as a young man came in 1846 to the United States and founded modern Judaism in America. The Union of American Hebrew Congregations, the Hebrew Union College, and the Central Conference of American Rabbis were founded by the great Rabbi Wise, and this column has been reading in the "Reminiscences" to see what attitude he might have taken with regard to the action of the Houston congregation, and is inclined to believe that he would have approved, as Dr. Philipson did.

At any rate, it is interesting to note that his experiences as a pioneer Reformer at the hands of the Orthodox included even being hit over the head by an opponent as he stepped before the ark to take out the scroll of the law and to offer prayer. Once, in 1852, he was invited to speak in New York to a society of natives of Posen on the subject of education. He says: "I learned that the society consisted of dyed-in-the-wool Orthodox people, and that it was their purpose to insult me. I was advised to keep away. . . . At the banquet I met Drs. Illowy and Raphall and Rev. Isaacs. They all wore little velvet skullcaps; I did not. The guests sat down, the banquet was finished, the annual report was read, and Dr. Illowy delivered an address in which he attacked the Reform movement and myself sharply. He was applauded loudly. This encouraged Dr. Raphall, who was the next speaker. He was still more severe, and Isaacs improved even upon him. . . . The president introduced me. The fun began. Glasses and bottles clashed, knives and forks became restless, plates and dishes struck each other in inimical fashion, the feet under the tables began to stamp; conversation rose to a loud pitch, they made as much noise as they could, in order to prevent my being heard."

Dr. Wise's audience did everything but throw him out. The Houston Reform congregation has not thrown out those who believe in kashruth, the dietary laws, and Jewish nationalism, but those who do believe are not allowed to vote. The assumption is that, being there on probation and in a Reform temple, they are subject to ultimate conversion and when they subscribe fully to Reform principles they will be full members. This column cannot see anything wrong with that from the point of view on which the congregation was founded. They do not uphold the dietary laws or Jewish nationalism, never did and, apparently, never will. They repudiate both, but they do not say that there shall be no synagogue where these principles may not be fostered.

Their standpoint is perfectly logical. Beth Israel is Reform. What are the Orthodox doing there, anyway? If they stay there they are not Orthodox and the temple is not Reform. Let those who were flabbergasted by the stand taken by the Houston congregation consider what might happen if the shoe were on the other foot. If they think that this congregation is intolerant, what do they think would happen to a group in an Orthodox synagogue which would agitate against Jewish nationalism and kosher food? They would be kicked out in such quick order that there would be no question of a non-voting membership privilege to tide them over until they saw the light.

The reason various leaders got so excited about the statement of principles involved in this case is that it was a bash in the eye for Jewish unity, an injury to the claim that most American Jews are Zionists; and that other congregations may possibly follow the example of the Houston temple. Leaders who have done a lot of window dressing to give the appearance of Jewish unity must find out inevitably in due course that the synthetic stuff will not stand up. The deep lines of cleavage show through between Reform and Orthodox and between Zionist and non-Zionist, and it is unrealistic to paste them over and play pretend. Each has the right to differ and the Jew should be the last person on earth to deny that right. It is much worse for Jews to abuse freedom than it is to fail to achieve unity. The best they can do is to learn to cooperate with each other regardless of what they believe, in the same way that they hope to get along with the rest of the world.

f.f.c.

Students Score Ruling Of Houston Temple

The recent action of a Reform temple in Houston, Texas, placing a premium on the Zionist sympathies and traditional observances of its members was vigorously condemned in a resolution adopted by nearly fifty future American rabbis, at present students at the Jewish Institute of Religion in New York, of which Rabbi Stephen S. Wise was the founder.

For the first time in the history of the American synagogue, Congregation Beth Israel, of Houston, led by Rabbi Hyman Judah Schachtel, has denied the right of voting membership to observers of kashruth (the Jewish dietary laws) and of Zionism.

The expression of disagreement by the Students Organization is the first public declaration from a rabbinical seminary student body on this matter.

The resolution of the J. I. R. students reads:

"The Student Organization of the Jewish Institute of Religion expresses its strongest indignation at the recent 'statement of principles' adopted by Temple Beth Israel, of Houston, Texas, barring from voting membership in the congregation all who observe the Jewish dietary laws and who profess belief that the Jews are a nation and that Palestine will be redeemed as a Jewish homeland.

"This 'statement of principles' is undemocratic in spirit and effect, seeking on the one hand to regiment Reform Jewish thinking, and on the other hand discriminating against and establishing second-class membership for those who seek to carry on the heritage that has been bequeathed them.

"The scope of the adopted resolution far exceeds any action that has ever been taken before in Jewish life, and it seems inevitable that it must serve as a schismatic influence in American Israel at a time when unity of action and singleness of purpose are desperately needed.

"We strongly condemn any such action, regardless of its source which violates the fundamental principles of both Americanism and Judaism."

Copies of the resolution were sent to Congregation Beth Israel, its rabbi and lay leaders; to the Governing Board of the Union of American Hebrew Congregations, which is the federation of Reform temples in the United States and with which the Houston congregation is affiliated; and to the Central Conference of American Rabbis, of which Rabbi Schachtel is a member.

The Jewish Institute of Religion whose student body issued this statement, was founded in 1922. A total of 139 rabbis have been ordained by the Institute and are now serving Reform, Conservative, and Orthodox congregations and educational institutions throughout the U.S. Thirty-six alumni are chaplains with the armed forces in all parts of the globe.

At a press conference of the Vaad Leumi (Jewish National Council) it was stated that although Jews form 75% of the licensed radio set owners in Palestine, less than a third of the budget of Palestine's radio stations are allocated for the benefit of Jewish listeners.